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curse of community. They will prostitute their office to the vile purpose of party patronage.

To party spirit, is to be attributed the present libellous character of the press. The freedom of a republican government is insecure in the hands of any party. If public patronage shall ever be vested in any one party, the fate of the republic is sealed.

Again—the efforts of those whose aim it is to diffuse the principles of peace, should be highly valued. The country has no greater benefactor than a sound and consistent advocate of peace. He aims to establish universal kindness, and attempts to make all richer and happier.

Lastly, true patriotism exactly accords with divine revelation. Notwithstanding the pride of statesmen rejecting revelation has endeavored to place society above it, yet has that pride been put to the blush to discover that the objects of national ambition were most easily and largely attained when their plans approximated nearest to revelation. The whole science of political economy illustrates, with overwhelming force, that the laws of God, revealed in the scriptures, are the only principles upon which the improvement or the existence of society is possible.

Ye men of influence and power, mark well that ye cherish, yourselves, and inculcate, upon the rising generation, the principles of a pure and high-minded patriotism; then shall your patrimony be also that of your children, and Liberty, having here found a home, shall abide forever.”

2.—*North American Review for Oct., 1835—Art. II. Modern Law of Nations.*

This is a well written historical sketch of the rise and progress of International Law. To those of our readers who have not read it, we suggest that it is well worth their perusal. In the first No. of this work, the No. for June, 1834, may be found an article on the same subject. The object of that article was, by referring to the past, to derive instruction and encouragement in regard to the future. It was to show that there had been a great improvement wrought in the maxims and usages of international intercourse. The chief causes of this improvement, as enumerated in both the articles alluded to, were, Christianity, chivalry, commerce, and the study of the civil law. The writer of the article in the *North American*, seems to have made an extensive investigation of authorities, and details facts, *circumstantially*, so as to give a more full and definite character to his essay. The picture which he presents of international usages, previous to the melioration pro-

duced by Christianity and the other causes specified, is indeed one of the darkest shade. We can scarcely conceive it possible for man, in civilized Greece and Rome, to have been such a barbarian. Did we not know of what atrocious and savage acts even the most civilized nations, in our own times, are guilty, we could scarcely credit the history of barbarian cruelty and ferocity in the Middle Ages. We extract what the writer says in regard to the influence of a single cause in mitigating this ferocity—Christianity :—

“Remember that the invading barbarians were pagans, emphatically so, and the professors of a superstition of drunkenness and blood; and that the first glimmering of civilization discernible among them, dates from their conversion to Christianity. Remember, also, that the Christian religion, in contrast with most other forms of worshipping God, discountenances the shedding of blood, either in sacrifice or war. That is, viewed in the light of a moral code, Christianity is a pacific system. Hence, upon the conversion of the barbarians to Christianity, that effect instantly followed which it was natural to anticipate; a mitigation of the universality and ferocity of war, as previously waged all over Europe. Then began the custom of appealing to peace, as the means of sparing the effusion of blood. The Emperor Charlemagne cites the texts of Scripture upon this point in his Capitularies, just as our Puritan forefathers did with reference to ordinary crimes, in the laws of the Colony of Massachusetts Bay. But the church did not content itself with good maxims, the inculcation of anti-belligerent doctrines merely in words. It cast about successfully for the means of innovating practically upon the existing usages of war.”

Have the usages of war been stripped of all that is anti-Christian? If not, why is it that the Christian (Protestant) Church, in these days of its purity and power, is, to so great an extent, averse even to “the inculcation of anti-belligerent doctrines merely in words?” Have all the practical innovations upon the usages of nations, in their mutual intercourse, been made? Do they adjust their difficulties by Christian modes? If not, why is it—I do not say that the church, in its corporate capacity—but why is it that Christian men of this age suffer themselves to be put to shame by Christians of a far different age, by their reluctance to cast about for the means of innovating practically upon the usages of nations?

But let us hear what were some of the means which the Church employed for innovating practically upon the usages of nations :

“ To this end, it began by establishing that *Pax Ecclesiæ*, Peace of the Church, which figures conspicuously in all the early laws of the barbarians, of whatever tribe or locality ; that is, the prohibition of acts of violence in churches, monasteries, and other places consecrated to the worship or service of God. ‘ We have all one Heavenly Father, and one Spiritual Mother, which is the Church,’ says the law of the Saxon Æthred, ‘ and therefore we are all of us brethren ; and the peace of the Church is the great peace to be cultivated by a Christian.’ Having thus obtained an immunity from war in behalf of certain places, the Church next betook itself to procuring it for certain days, being the Lord’s day, and other chief holidays traditionally observed by the Roman Church. To enforce the prohibition of warfare and other worldly acts on those days, it was ordained that those who transgressed it should be deprived of Christian privileges, in life and after death. A remarkable incident rendered the efforts of the Church, in this particular, conspicuous. It was pretended that a bishop in Aquitaine received a message from God, enjoining peace, under the immediate penalty of divine vengeance ; wherefore ensued the *Treuga Domini*, or Truce of the Lord, a complete cessation of hostilities for the space of seven years ; and the Church availed itself of the occasion to re-enjoin the perpetual immunity of the chief holidays, including three days of each week, from the evening of Thursday to the morning of Monday, so as to include the days of the Passion and the Resurrection of Jesus Christ. And associations of barons bound themselves by treaty or deed to keep the conditions of the *Treuga Domini*. In obedience to a similar pretended revelation, the prelates and barons of the south of France assembled and made a league, called the Brotherhood of God, for the purpose not only of observing, but of enforcing peace. Their example illustrates the humanizing influence of the tenets of Christianity upon the international relations of Europe. Its influence, as a visible institution, was yet more important, as displayed in two ways—in the authority exercised by the Pope, prior to the time of the Reformation, and in that of the Œcumenical Councils.”

If superstition could exert such an influence upon the usages of nations, what shall not the principles of pure Christianity, exhibited in their relations to international intercourse, be able to accomplish ? If superstition could induce the tribes of the dark ages to form compacts for the express object of maintaining peace, cannot the civilized nations, with the light of Christianity, in this nineteenth century, be induced, at least, to form a compact, binding

themselves never to resort to war, in any case of dispute, until it shall have first been submitted to impartial arbitration ?

- 3.—*Poems, by Mrs. Sigourney ; Philadelphia : Key & Biddle, 1834, pp. 288, 12 mo.*—*Zinzendorff, and other Poems, by Mrs. Sigourney ; New York : Leavitt, Lord & Co., 1836, pp. 300, 12 mo.*

These two works consist of short poems, written at different times and on different subjects. The reader passes through them as through a gallery hung with pictures—all executed, indeed, by the same hand, but still with such variety of subject, and such discrimination in the arrangement, drawing, and coloring, as to afford a succession of pleasing images. Here is a landscape—some river—some castle—some valley—some garden, or cottage scene—there is a sunset—a twilight—there is a cataract—and there you catch a glimpse of the ocean, majestic in its repose, or rising into rage.—Here is a flower piece—the daughters of the garden and the field—the graceful, the delicate, and the sensitive, together with the more masculine, stately, or ostentatious.—Yonder, is a portrait—the image of some departed friend—and there is a death scene, the “chamber where the good man meets his fate.” The Scripture pieces are frequent. We find now and then a war scene ; but it is not war in its gorgeous array, in its pomp and splendor—it is war in its ghastly solitude and deformity, as it lies prostrate on the earth after its work is done. There we behold the hero—but not in his pride and glory—it is the hero fallen—mouldering in the dust on the lone and distant island of the ocean, with *none* to write his epitaph. The pieces, almost without exception, convey a *moral*. And then the light which falls upon the whole, and renders visible and wakes the sleeping forms, is the light of moral beauty. Some of the pieces are done with much power and spirit. We instance, as more apposite to our purpose, *Napoleon's Epitaph*, the *War Spirit*, and the *Passage of the Beresina*. The following are stanzas from the first mentioned :—

And who shall write *thine epitaph* ? thou man
Of mystery and might. Shall orphan hands
Inscribe it with their father's broken swords ?
Or the warm trickling of the widow's tear,
Channel it slowly mid the rugged rock,